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Title

The Place of the Evangelical Church
in Character Building in the Philippines.

- by -

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1927.

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Thesis

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Table of Contents

	Pages
Statement of Purpose.-----I. -	III.
Chapter I. Two Contrasting Situations.----- 1. -	7.
1. Spanish Régime. ----- 1. -	3.
2. United States Régime. ----- 3. -	7.
Chapter II. Filipino Characteristics. ----- 8. -	11.
1. Some Positive Characteristics.----- 8. -	9.
2. Some Negative Characteristics. --- 9. -	11.
Chapter III. The Evangelical Church. -----12. -	25.
1. Definition. ----- 12.	
2. Opportunity. ----- 12. -	14.
3. Responsibility. ----- 14. -	17.
4. Contribution of the Protestant Church to American Life. ----- 17. -	20.
5. Contribution of the Evangelical Church to the Philippines. ----- 20. -	25.
6.(a). Present Agencies of the E.C. in the Philippines. ----- 21. -	25.
Chapter IV. Correlation of the Church, School, and Home. ----- 26. -	59.
1. Church Obligation toward the School. ----- 28. -	
2. School Obligation Toward the Church. ----- 28. -	30.
3. Some difficulties between the Church and School. ----- 30. -	32.
4. Means of Correlation -(Creating Public Sentiment, ----- 32. -	39.
By Prize Essays.-	
5. Organization of Week-Day School, in a Local Community. ----- 39. -	59.
a. Brief Survey of a given community. ----- 39. -	44.
b. Week-Day Religious School. --- 44. -	53.

Table of Contents.(Continuation)

Chapter IV. (continued)

Pages

- | | |
|--------------------------------------|----------|
| 6. Developing a Curriculum.-----53.- | 58. |
| a. Basic Principles. -----53.- | 54. |
| b. Application of the Principles. | 54. -58. |

Chapter V. Conclusion.

Thesis
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The Place of the Evangelical Church
in Character Building in the Philippines.

Statement of Purpose:

The purpose of the writer of this thesis is to offer what he believes to be a possible solution of the problem now confronting the changing Philippines. The changing situation is created by the establishment of a Democratic Government with its religious toleration, protection of rights of individuals and the families; Public School Systems, equal opportunity for education and the general industrialization of the country.

It is apparent that the educational (secular) and economic interest of the country are making some progress. The standard of living is now higher than thirty years ago, sanitation is being improved, the English Language is more widely spoken by the people than any of the native dialects. But despite such progress, questions arise. Will the future of the Philippines be better than its past? Will it achieve

the ideal prosperity and happiness of its people?

No one has as yet, been able to answer the questions satisfactorily. Nevertheless, one may say that there must be not only the progress of material wealth, or secular popular education, but also, along side, it is needful to have the religious and spiritual education of the people. In other words, unless the country is made up of citizens, men and women of worth and character whose ideal and activities are for the welfare of the society and of mankind the material progress means no more than a menace to the happiness of the country. This truth is in harmony with the saying of a reformer that the prosperity of a country is not in the abundance of its revenues, nor in the strength of its fortifications, nor in the beauty of its public buildings, but it consists in the number of its cultivated citizens, of its men of education, and of character.

To see this truth in reality it must require a long process and painful work. Education for character is most needful. There must

be sufficient number of men and women who will occupy the responsible positions of the various departments of the social order. Government officials, school teachers, business men, politicians and professionals should be persons of sterling worth and character.

In view of this great need, the Evangelical Church has a unique opportunity and no less responsibility in the training of good citizens. Because, the church in its system of education aims to cultivate and educate, not only the mind but also the higher self of the person which enables him to live up to the ideal of the society to which he belongs.

The problem is, how can the Evangelical Church work out its program in order to extend its influence outside of its circle, and to cooperate with the public schools and with the homes in the community in which it is established? The answer to this question may be given in the following pages of this thesis.

Chapter I.

Two Contrasting Situations

Since the establishment of a Democratic Government in the Islands, the general social order has become continuously changing. The Spanish rule of autocracy has gone and the absolute control of the Roman Catholic Church on the belief and the lives of the people has been modified. A Government of the people, a public school system and the Protestant Church are working together, supplementing the old system.

Spanish Régime

The Government of Spain under the good will of the Roman Catholic Church, no doubt promoted the general conditions of the life of the people. The moral and ethical standard of the Filipino society was made higher than before the discovery of the country. Secular education has enabled eight percent of the population speak the Spanish Language. The Christian religion under the Catholic Church unified the peoples of the Islands into one faith. The accomplishment however, was comparatively little for the period of time of the

Spanish occupation in the Islands.

This was due to the constant rivalry for supremacy between the Church and the State, so that the good intention of Spain for its liberal administration in the country was greatly impaired. The Church has prevailed over the State. Consequently, the emphasis of education has been laid on the religious teachings according to the Roman Catholic faith.

The quotation may give one an idea of the scope of religious teachings during the Spanish régime:

"The only literature accessible to the Filipinos....consisted of corridos, which constitute the profane literature and the passions and the novenas which formed the religious reading (corridos) passions and novenas were printed in abundance, in cheap editions in Spanish as well as in the dialects of the country."

"The Corridos are stories in verse about historic events falsified and fanciful, and love tragedies full of wonderful events mixed with divine prodigies and diabolical magic."(1)

Although this was true, the fact cannot be ignored that at the beginning of the Spanish conquest of the islands, the Roman Catholic Church

(1) El Ignorantism. (Title of the speech delivered to the Assembly of the Philippine Public School Teachers in April 23, 1920. Author, Pardo de Tavera.

had made a very remarkable success. The missionaries, (friars) were very devout in their mission as being truly sent of God in uplifting a pagan people to a higher knowledge and understanding of God. Those early missionaries with their vows of chastity, poverty and humility performed their duties as true Christian teachers. In that beginning, they converted the people into Christianity with little effort and within a comparatively short time. They taught the people humility, patience and obedience to God and to the Government, (both civil and ecclesiastical) as being the highest virtues of religion. But they also taught them to blind submission, that when these virtues had a grip upon the lives of the subject people, then, the later religious teachers yielded to the temptation of taking undue advantage of the situation.

It is true that that period is now a matter of the past. Yet, its influence still is existing. With that unfavorable influence there is the new and difficult situation.

United States Régime:

The Public Schools are unconsciously turn-

ing out thousands of young people who do not have much thought of the religious ideal. The situation today may be seen as we quote:

"Enormous changes are taking place with the swiftness of magic in the thinking of the Filipino nation. In the first place a new English speaking people is being created in one generation. R. A. Lane, writing in the *Cosmopolitan* in May 1892, said: 'of English Speaking in Manila there are not over five or six hundred,' Manila, that was in 1892. In 1923, Manila has far more than 100,000 speaking English, more than 60,000 are now studying English in schools. To put it as strikingly as possible, the number of people who speak English in Manila has increased in thirty years 20,000 percent. More Filipinos use English than Spanish - more have learned English in twenty five years than learned Spanish in three hundred years. English language in two and one half decades, has become the third spoken language in the islands, -- Before another census is taken, English will be easily the first language in all respects. Twenty years hence, the Filipinos will be known as one of the great English-Speaking people of the world." (1)

There is today a population of more than three million, (or one fourth of the whole population) speaking English in the Islands, and there is also of about equal number of the school age children most of whom are actually in the schools. While education is not compulsory, the children

(1) The People of the Philippines. By Dr. Frank Laubach., p. 331.

themselves with the backing of their parents seek for admission in the schools.

It is true that in the schools the young people learn new ideas such as: the importance of economic, commercial, political and social activities in the society; and while they are taught to appreciate the dignity of labor and the blessing of sanitation, the value of virtues, such as honesty, truthfulness, persistence, faithfulness, industriousness, initiative, originality, the recognition of social and civic obligations, the recognition of personal comfort and happiness of others as the highest and most fundamental achievements of education; yet, one or two difficulties arise. In the first place, there are those who are inclined to look upon academic studies and routine as ends in themselves, or, to accept the mastery of form from possessions of substance. New ideas and suggestions of secular education in the Philippines today, are apparently becoming mis-interpreted by the youth for taking their school attainment as the end in itself rather than means. In the second place, the social inheritance of the youth came through ge-

nerations in which industrial activities had little part in social relationships that were correspondingly dominant. Consequently, the appreciation of the social value of industry, application, truthfulness, honesty is not developed. Social graces, good manners, religious conformity have taken their places in social esteem.

On these two points, the youth is obviously putting more emphasis on higher academic training which popularizes profession in place of industry and integrity. This was found true among the government employees. It is true not only in the low rate of industry among the employees, but also in the standard of honesty and truthfulness in the school rooms.

The absence of religious element in the curricula of the Public Schools, no doubt makes the situation much more difficult than during the Spanish régime. It leads to the resulting failure of many students in achieving the true ideal of education. Yet, in a democracy where the State and the Church are separated it is

immaterial for any church to impose its work into the auspices of the school.

Proposed Cooperation Rejected

Not long ago, religious leaders with the backing of a large number of laymen, (both Catholics and Protestants) sent a petition to the school authorities to allow one hour for religious instruction in the schools, but the answer was unfavorable. It is understood that the religious teachings cannot be done in the school rooms. However, the two institutions, (Church and Schools) having the same objective in the training of good citizens, must have a correlation to each other.

Before undertaking the discussion on the subject of correlation of the Evangelical Church and Schools, let us first consider some of the general characteristics of the Filipinos as a people.

Chapter II.

Filipino Characteristics

Although the Philippines are in the Far East close to the lands of China and India, yet the Filipinos in their temperament and mode of thinking are not purely oriental. They possess the combination of Malay, Hindu, Chinese and largely of the Spanish (or European) characteristics. The reason for this is because the original inhabitants came from Malay Peninsula, Chinese merchants in large numbers have been in the islands for centuries and then, because the country has been under the rule of Spain for nearly four centuries.

Some positive characteristics

According to Mr. Alexander Powell:

"Were I asked to enumerate the desirable qualities of the Filipinos which most impressed me I should name without hesitation their dignity and self respect, their good nature, their innate courtesy and their consideration for stranger; their love of children, their mental activity, their devotion to their country and their consuming passion for education."(1)

Aside from these qualities, the Filipinos have an innate interest in religion. Sociability is evident. Practically, there are no Filipino farm houses that are located far from the others.

(1) Religious Education in the Philippines., By Dr. Archie Lowell Ryan., p. 19.

In general the people live and work by groups in villages as well as in towns. They go their farms or rice fields where they work together in planting their seeds and harvesting their crops.

Some of the negative characteristics.

Let us say indolence. The slow movement of the people is pointed out by some occidental writers as an evidence of the laziness of the people. Other writers however, say that the climatic conditions of the country are largely to be accounted for the slow motion. Still other observers assert that it is due to the simple way of living and to the fertility of the soil, so that the people have no need to throw themselves into a hard struggle or fast work. Whatever it may be the main reason, one may also say that when the Filipinos have learned more fully of the ambition and practical education of the occidental people, then they will learn the value of time and their slow motion shall be changed and become faster.

Untrustworthiness is not uncommon among the people. If the Filipinos have a larger share

than the rest of the world of this unlovely trait, one should take into account that the individuals or the family groups often find themselves at the mercy of the petty bosses, scrupulous politicians and unprinciples money sharks; that the reign of injustice and blind force under which they have lived has not been far off during which, the trait has been used for protection.

Leisure is a great handicap of the Filipino life. For instance, cockfighting as the most common method of gambling throughout the country. It drives many a lives into poverty and unhappiness. Dr. José Rizal wrote in his book; "The Social Cancer" the following:

"To keep holy the afternoon of the Sabbath one generally goes to the cockpit in the Philippines, just as the bull-fights in Spain. Cockfighting, a passion introduces in the country and exploited for a century past, is one of the vices of the people, more widely spread than the opium-smoking among the chinese. There the poor man goes to risk all that he has, desirous of getting rich without work. There the rich man goes to amuse himself, using the money that remains to him from his feasts and his masses of thanksgiving. The fortune that he gambles is his own, the cock is raised with much more care perhaps than his son and successor in in the cockpit, so we have nothing to say agaist it. (1)

(1) The Social Cancer., By Dr. José Rizal.,p.356.

The use of cards for gambling is also rampant everywhere. General Aguinaldo in his message to his people said:

"No body denies that the cock-pit as well the pack of cards is one of the greatest evils menacing these islands....The cards and the cockpit are our ruin. More death penalties can be traced to this curse than any other source. Shall we abandon this weakness and enjoy prosperity, or continue and forever lie in misery?" (1)

That attitude of life is due to the false idea or attitude toward work. But it has been handed down to the Filipinos by the Spanish aristocracy. Its influence is seen among a large portion of students and men of positions who look with disdain upon manual labor and are badly affecting the economic as well as the moral life of the country.

It is imperative that the Filipino students in particular must learn the dignity of labor and become a part of his thinking and daily living. For after all, when one considers the innate traits of character which the Filipino possesses as points of contact and signs of promise for the successful functioning of a religious program, in the final analysis those virtues will far outweigh the vices.

(1) The Philippines in the Far East., By Dr. Homer Stuntz., p. 53.

Chapter III.

The Evangelical Church

Definition.

By the Evangelical Church, we mean the Protestant mission represented by various denominations such as: Methodist, Presbyterian, United Brethren, Baptist, Congregational, Disciples of Christ, Missionary Alliance and the Episcopal Church. This body of Evangelical missions covers the whole Archipelago. The denominations having divided the country into territories, do not overlap each other. Although they are separated in their fields of labor, yet they are working together in the same spirit and are aiming toward the same goal, supplementing and re-enforcing the Christian belief and living of the people.

Opportunity.

The opportunity of the Evangelical Church in the Philippines is unique. In the first place, there is a population of the young and the old generations that has little use for the religion which laid more emphasis of its teaching and worship of forms, or rites and ceremonies. In the second place,

the principles upon which the Evangelical church bases its method of teachings harmonizes with that of the public schools, thus making a natural appeal to the more enlightened class. In the third place, since the Roman Catholic Church has ceased to have absolute control over the homes and on the individuals the result is that a great many homes are not religiously cared for. It is therefore fitting that the Evangelical Church is on hand to provide religious teachings which the old church is not able to do.

The presence of the Protestant mission in the Islands is not proselyting. It is there to meet the demand of the people. Just before the Evangelical Church was introduced in the country, many Filipinos had already taken drastic measures against the Catholic Church. During the Filipino revolution, (1896- 1898) most of the Catholic church buildings had been closed. Many friars had been deported. Such statement is true:

"It is frankly conceded today by missionaries of those early years that much of the motivation on the part of hundreds of new converts could be expressed by the word 'anti-friarism'. Joining a Protestant church was giving a public expression of their hatred of the old system that had kept them in religious slavery." (1)

(1) Religious Education in the Philippines., By Dr. Archie Lowell Ryan., p. 68.

Just now we may see that the spread of Protestantism in the Islands and its program of social service is arousing the old church into a keen rivalry, and the religious interest of the people is being stirred up. Because the moral and social program which both churches are carrying out all resound to the benefit of the people. Consequently, we can see that the number of those who are joining the Evangelical Church is steadily increasing. Today the Catholic Church can only claim about seventy five percent of the population of the country. Further opportunity of the Evangelical Church is in the field of the non-Christian tribes including the Mohammedan sections of the Islands. Those places have not been touched by the Catholic missionaries. The greatest opportunity of the Evangelical church is with the youth of the country. The young people will become the citizens of tomorrow, who when properly guided will be the builders of a better and happier Filipino nation.

Responsibility.

Moral Reform has always been and will continue to be an urgent need of the country. There

are vices, such as cockfighting, prize fighting, liquor drinking, card-playing. Social crimes, such as; grafts, usury, oppression of the poor and unlearned, promiscuity among the young people, untrustworthiness and many others to be eradicated. Although the Government and the schools have their important work, yet it is beyond their sphere to set before men the highest ideal upon which strong personal character may be built. Laws and learning cannot change the heart of man. Laws can only regulate the outward manifestations of evils but they cannot change character. Drawing, engineering, physics cannot make bad boys good. While it is true that schools teach morals as far as they can, but they have their shortcoming. They lack motivation, social education and religious sanction. This truth is revealed in the report of Survery of Educations in the Islands:

"To a certain extent the schools have succeeded in developing love and interest in education that there is hardly a place in the Philippines where the opening of schools is not welcome to the people... Conditions however, have so changed that education itself becomes a problem, and who knows but a menace to our civili-

zation... Year by year, thousand graduate from the elementary and secondary schools. The majority of these graduates are anxious to be employed either as clerks or as teachers... If this present tendency of public-school pupils is not curtailed, time will come when the greatest evil of our present educational system will be the production and creation of social parasites." (1)

In view of this problematic condition in the Philippines it is evident that economic loss and social discontent is not far off. Crime, extortion, and exploitation of the uneducated masses will be the natural results to follow from such top-sided education. While the public school authorities are working out a plan to remedy the situation, the responsibility of the Evangelical Church to provide religious and ethical teachings is not out of place, because its ideas of God, of man, of truth and of duty, are much superior to the moral teachings of the schools and even the laws of the government.

No one would deny the fact that the function of the public schools either in America or in the Philippines is decidedly to make the people intel-

ligent while the function of the church in all its varied activities is to make the people moral and religious. But if the Evangelical Church in the Philippines fails to accomplish its mission then the hope of the government and of the people will turn out in vain.

Happily, religion or the Protestant Church has, without doubt, made its contribution to civilization and particularly to the life of the American people. In a general statement given by Dr. Erwin L. Shaver relative to the contribution of religion to civilization is:

"The greatest contribution of religion to civilization has been its prophetic insistence upon new expression of the law of love." (1)

Contribution of Protestant Church to the American Life.

Reading from Coleman's book, "A History of the American Church" we find that among the contributions of the Church to the American life are the colleges and universities. The first ones being the Lehigh and Columbia Universities which have

1. The Project Principle in Religious Education. By Erwin L. Shaver. , p. 38.

produced leaders and citizens of sterling worth and character of this county, and of the world. It may not mean that institutions or schools like these are directly connected with the church, they were church-men who had realized at the early times of establishing combined general education with instruction of amore distinctly religious ecclesiastical character. At the time when the United States of America was at the beginning of its democratic government, Henry Clay, one of America's greatest and honored statesmen gave a very significant testimony when he was asked what in his judgment, constituted the hope for the future of his country. He replied with a prophetic faith:

"My hope of the future of my country is in the Supreme Court of the United States and the Protestant Church - the two great bulwarks of liberty and order of stability and peace." (1)

S. Cavert in his "Adventure of the Church in America" expresses his belief regarding the pioneering work of the church in the frontier, its ministry to the under privileged people discovering

1. A History of the American Church. By Leighton Coleman. p.107.

the spiritual possibilities and potentialities in them, the part that it has played toward the freedom of the negro slaves in America, in the establishment of their colleges and hospitals, when he said that no influence in America has been even comparable with that of the churches in the rise of the negro race to its present position of dignity and power. That even to-day it is estimated that upwards of three quarters of the facilities for efficient secondary education for negroes in the South to say nothing of colleges and universities would disappear if the churches were to withdraw their support. And that its ministry to the red; its interest in redeeming the social order, its effort in developing just and brotherly relations among men in all their living on the foundation of Jesus view of the divine purpose of humanity is becoming the goals, not merely the indirect results of Christian effort. Cavert points out further that the Home Missions were the migrant Christianity, ever

camping on the trail of empire and conquering for ideals what the pioneer conquered for the nation; redeeming from materialism and vice what he redeemed from forest, swamp, empty prairie and roving savage. And then its foreign missionary interest is a very significant expression of the influence of the Church upon the lives of the American people.

Contribution of the Evangelical Church to the Philippines.

Turning our interest to the situation of the Philippines it is hopeful to see that although the Evangelical Church has only been there for a comparatively short period, (thirty years) there is already a considerable good result of its work. In membership, it is said that there are about 200,000. It has been said by the observers that the Philippines is one, if not the most fruitful fields of missionary enterprise as the growth of the membership shows. But beyond the membership, there have come out leaders of moral character who are now doing splendidly in the promotion of social

and religious life of the country. A noble example of such good result is seen in the life of Dean Jorge Bocobo of the College of Law of the University of the Philippines, he being the outstanding moral leader of the country.

Present Agencies of the Evangelical Church at Work.

1. The Philippine Sunday School Union.

Every denominational Church conducts its Sunday School. On top of the denominational Sunday Schools however, there is the Sunday School Union, functioning as an organ of cooperation among the denominations. It has perhaps done as much as any other agencies in bringing about the spirit of unity in the whole Evangelical program in the character building.

2. The American Bible Society is another agency which is doing no small amount of work. The translation of the Bible into several of the dialects of the country and its wide distribution into the hands of the people is a remarkable accomplishment. The old and the young people eagerly read the Bible as a source of knowledge and inspi-

ration which has been denied to them during the Spanish régime. Interestingly enough that in spite of the effort exerted by the Roman Catholic priests warning the people not even to look at the Bible, yet many of the Catholic members take and read it. The Bible is serving the country as the best medium of understanding among its people.

3. The Y.M.C.A. There is no doubt that this institution is decidedly protestant. However, it admits into its membership both protestants and catholics. Yet, in its teachings it uses the Bible and upholds Jesus as being the ideal of true manhood and womanhood. Every year in cooperation with the Evangelical church it holds student conferences similar to that of Lake Geneva, benefitting the young people from all parts of the country with a new vision of Christ and new enthusiasm for Christian service.

4. General Education. There are now some schools conducted by the Evangelical church. The

Union School in Manila, the Silliman Institute In Dumaguete and Jaro College in Panay Island. These schools give a general academic course with A.B. B.S. and B.S.E. degrees, but they differ from the public schools by giving an important place to the Bible in their curricula.

5. Leadership Training. Aside from these general educational schools, there are the special schools for the training of ministers and Christian workers. The Union Theological Seminary in Manila, the Silliman Bible Training School in Dumaguete. Then the seven special schools for the training of women workers, such as: Harris Memorial Training School in Manila, Women's Bible School in Lingayen, Girls' School in La Union Province, Girls' Training School in Laoag Ilocos Norte, The Baptist Girls' School in Iloilo, the Ellinwood School in Manila and The Cagayan Girls' Bible School in Misamis Mindanao. These Training Schools together are graduating around a hundred girls every

year who are doing a remarkable service among the women and children in the country.

6. Social Movements. Through the efforts of the committee on moral reform of the city of Manila, being backed up by the laymen and ministers of the Protestant churches, the only red light district in the Philippines which was in Manila was closed in 1921. The W.C.T.U. which is under the auspices of the Protestant Church is promoting the cause of prohibition and temperance by agitating and educating the people.

7. Boy Scouts and Camp Fire Girls. These organizations recently have been organized in the Islands. While their memberships are practically protestants, yet, they are exerting a good influence of chivalry and altruism to the youth of the country.

8. Dormitories and Hospitals. There are thirty four dormitories located in various provincial centers under the management of the denominations of the Evangelical churches. These dormitories do not only provide living accommodations

for students at a reasonable cost, home-like in atmosphere and Christian influence, but also are proving to be fruitful centers for evangelism and for religious education. Five or six hospitals also conducted by the various missions are like-wise proving to be very effective agencies for ministration to the masses as essentially needed for the building of character.

The survey of the agencies and the accomplishment of the Evangelical Church is very briefly stated; however, it may serve as basis for the discussion of the following chapter as we seek to find the correlation of the Evangelical Church with the Public Schools and with the home for the training of good citizens in the Philippines.

Chapter IV. Correlation of the Church School, and Home.

In character building there are really three institutions that are vitally concerned with the life of the child. The Church, the school and the home, and as institutions they are separate ones, but although in their functions they overlap one another, yet, they are complementary to each other. Dr. Erwin L. Shaver in his Project Principles of Education has stated, however, that so far, there are only two institutions in the field of education for character; the Church and the Public School. The statement is true, for essentially the two institutions have the same objective; the training of good citizens and good behaviour. It may be said in the way of brief analysis, that the Public school teaches systematically the fundamental values of honesty, truthfulness, industry, obedience, chastity, self-control, generosity, reverence, loyalty, thrift, self sacrifice which are summed up, "Good Manners and Right Conduct," but knowledge alone does

not insure right conduct. Undoubtedly, the Public School can teach every desirable ideal of conduct and perhaps, teach it much better than the church, but just to instruct and to set up moral habits and judgment backed up by the practice of non-religious motives is insufficient. Bower says that there is a deep conviction, that public education without religion is inadequate for personal and social living.

Herein comes the need for the church work in the education for character. For while the church includes in its teachings the same fundamental ideals as those of the public school, it supplements the lack of popular education in the integration of values. And more over, it motivates conduct, it develops the will and directs it to the practice of virtue; and of its two principles of love to God and love to man come all the many characteristics which make men and nations great through their embodiment in personal character and in national institutions. It is to be understood however, that the religion which the church must teach has the objective of social and moral uplift of the society, and to glorify the children

created in the image of God, by bringing them up into manhood and womanhood through character education.

Church Obligation Toward the School.

In its relation to the school the church may do three types of work:

1. It may take a stand to reinforce and back up the moralities and ways of living taught by the schools.
2. It may actually engage in citizenship training doing that portion of the work as we suggest in the following pages (Vacation and Week-day schools)
3. It may do that portion of the task which the Public Schools cannot do, that is the motivation of personal character.

School Obligation Toward the Church.

The School is needed in the church work. Because the educational program of the church can be much better carried out if the children or the people have some degree of education. And furthermore, the school teacher's place in the school is

a vital factor in the integration of character of the children. It follows that her part in the church school is indispensable. She has the education attitude and point of view. She understands more than any one else, that the effective determination of character involves teaching, study and learning process. As a professional teacher, she has the experience in the management of pupils as well as in the method of teaching. She is familiar with the laws of control to make the pupils behave as they should. She also has the morale, such as punctuality, dependability, preparations, cooperation, self-control, service, thoroughness. Those are the ideals of the school which none the less are included in the ideals of the church. Therefore, the coming of a few school teachers to the staff of the church school will be a great influence to character building. When the school teacher is actually taking part in the school a right impression is created in the mind of the young people that church education is not less real for life than the education in the public school.

What is needed on the part of the church, is to be educationally minded in order that it can appeal to the best school teachers. This does not only mean to have ministers whose general education is not inferior to that of the public school teachers, but also the teaching conditions in the church school, the class room equipment must be set in order and the church school curriculum must have a well defined objective thus creating interest on the part of the public school teacher.

Some difficulties to be considered between the Church and School in the Philippines.

Before attempting to offer means of correlation of the two institutions let us first see some of the difficulties in which both institutions are confronted.

On one hand, the Public School has its regulations:

1. That the class room teacher is not allowed to discuss religious matters in the class room nor under the auspices of the school building. And furthermore, the school does not allow her to take ac-

tive part in religious activities; such as, to teach Sunday School classes, delivering public speeches on religious questions, favoring or attacking the catholic or protestant sect.

3. The Bible is not given a place in the curriculum of the school. It is used however, for literary references, and one or two Bibles may be found in the school's reference room. (specifically in the High School."

These regulations of the school exist not that the institution is against religion, but it seeks to protect itself from sectarian favoritism, at the same time is to safe-guard the freedom of worship of the people.

On the other hand, the church has its own difficulties.

1. The main difficulty of the church is the lack of trained ministers, and trained church school teachers. It is not only in their inability to speak English but their lack of preparation to teach.

2. The existence of two or three different

dialects in most communities in the islands, is a great handicap for the preparation of adequate and unified materials for instruction which would make the aim of religion a controlling power in the life of the children.

3. Financial difficulty seems to be an outstanding need of the Evangelical Church. The Public School has the money but the church does not have enough money to carry its program properly. It cannot pay teachers who are better prepared.

4. There is much need for literature in the dialects. Religious Education cannot be well carried unless the church school materials are in the dialects. But to do this, it must need translators or writers with sufficient financial backing.

5. Another difficulty, is the geographical condition of the country. It is broken into many islands and the transportation is slow.

Under the present conditions the church is unable to discharge sufficiently its obligations to the school. The church however, many do certain things to correlate its work with the school.

I. It may create public sentiment through organizations under the auspices of the Evangelical Church, which offer prizes for the best essays written by students on the subject: "The Essential Place of Religion in Education," - with an outline of a plan for introducing religious teaching into the Public School.

The competing writers should be made to understand that the definition of religion must be broad in such a way that it will not run counter to the creeds of the Protestant and the Catholic sects.

The essays should touch the ground that there is a divine order into which the child is born, just as there is a physical order or social order. That education consists in providing proper stimuli to enable the child to make appropriate response to his surroundings. Naturally, such conception of education may be embodied in a series of life formulas such as:

1. The Physical life, touching the response of the body to physical thing; food, sound

or music and light or color.

2. Mental life, in its response to mental things, The impulses of language, the impulses of art, in music painting and literature.

3. The Moral life, in the response of person to social order; such as personal response to manners, customs, fashions, standards, of conduct and behaviours.

4. The Spiritual life; the response of the will to an ideal order. That is to stimulate the person to realize his ideal creating in him the determination to be rather than to have.

5. The Religious life, that is the response of the human heart to God. A response of the whole being to the universal order; the attempt to find and found the life of eternal and universal personal principles.

One can see that such an outline touches three institutions; the home, the school and the church as concerned. Each one of them has a definite responsibility with reference to the religious development of the child, and all must cooperate in

the solution of their common problem. And if any program will be made must include three divisions - a school plan, a plan for correlated and cooperative home instruction, and a similar plan correlated and cooperative for the church.

Since religious teaching cannot be done as yet, in the Public School, a plan for the school may be built up under three parts.

1. The attempt to make the teacher fully realize the religious implications and responsibilities of the public school as now constituted.

2. To make the schools recognize the new demands of the present social order and to bring out into clearer relief religious motives and ideals. With such demands of the social order the curricula of the school may be vitalized.

3. The specific and definite plans for religious instruction and training in the schools may be introduction and training in the schools may be introduced.

The underlying principle of such an essay then is vitalized by the inner religious vitality of the social life in which the child lives. The pro-

gram will come when the development of the social life prepares the way and demands it.

Another possibility for establishing the correlation of the Church and the Public Schools is by offering prizes on written essays by an organized National Education Association, on the subject: "The Proposed Curriculum of Religious Education Correlated with the Public School Curriculum." The following scheme as presented by Professor Rugh may work in the Philippines.

1. School Plan.

1. Subjects.

- A. Religious material in present curriculum.

- B. Additional material of religious nature.

- C. Specific religious instruction and training.

2. Discipline

- D. School Government - democratic - developing institutional loyalty.

E. Punishment religious - restoring
broken spiritual unity by inducing:

1. Repentance.
2. Confession.
3. Consecration to the right.

F. Philanthropic enterprises.

II. Correlation and Coordination with the
Home.

A. Bring home experiences into the school.

B. Sending vital school work into home,
exhibits, and other social gatherings.

Another plan that may be worked out toward
the correlation of the church and the schools is to
get the latter give academic recognition for work
done in Bible study and religion.

The North Dakota Plan may work well in the
Philippines. That the public school authorities
should give syllabus of Bible study, giving credit of
one-half unit out of the fifteen or sixteen , required
for high-school graduation. The religious teaching
may be carried on privately or in special classes
outside the high-school and in connection with Sunday

Schools taught by any pastors, priests or any other persons. An examination is to be given at the time of the regular high-school examination by the high-school board of education.

The Wenner Plan which provides for excusing all students one-half day per week, allowing them to go to their respective churches for instruction, may work out in the Philippines.

In the mean time, while these plans for the general correlation of the two institutions are to be worked out, the local church may organize Week-Day Church School. (It must be said here, that every locality has only one protestant denomination, so that the problem of denominations does not exist, and the Week Day School will be under the supervision of one denomination.)

Organization of Week-Day School

Situation:

A Brief Survey:

1. The Community.

The writer of this thesis selected one of the communities which he believes furnishes the materials for the program of correlation.

The community or town is Lingayen, Pangasinan, located in the central part of Luzon Island.P.I . The population is about twenty five thousand with only from ten to twenty foreigners. The town is on the Gulf on the China Sea and it is about seven miles off the rail-way line. Although the town is on the Gulf there are no stem boats nor ships, the Gulf being inaccessible. The highways however, are kept in first class conditions and the means of transportation to other communities are automobiles, busses and carromatas pulled by horses. There are no street cars.

Occupation of the People.

Outside the community center, the main occupations of the people are farming and fishing, while

in the town itself are the government employees, the professionals and the students. Merchandise is in a very small scale. There are at least two or three stores of general goods, two or three restaurants, practically no hotels, (being an established custom that strangers always find a place in the houses of their relatives and friends), and several tailoring shops. Market days, beside holy days, take place every other day of the week in which the people buy their supplies. Here and there are small grocery stores to supply the needs of the neighborhood between the market days. Some electric lights are installed in the main streets of the community center and also installed in some of the houses. There are also five or six artesian wells where the people draw their water supplies for cooking and drinking, but most of the people use water from the well dug out within the yards of the houses for bathing and washing purposes.

Schools.

In that community there are three schools.

(a) One old Private Catholic College for girls having

about one hundred students from the different towns of the province. The school gives purely religious courses in Spanish language, the teachers being the sisters of the Catholic Church. The college is surrounded by a wall and the students live within the walls, so that they are seldom seen in public. (b) One Bible Training School for girls under the Protestant Church. It has around fifty girls from several provinces preparing themselves for religious work. The courses are given in six months and while they are there, they assist in the church services in the morning and go out to the different points of the community center to teach the children they can gather. (c) The Public School. Beginning from the primary grade to High School is provided. The High School alone has about five thousand students from the different towns of the province.

Churches. There are two religious sects in the community. (a) The Catholic Church having been there for centuries holds a strong position in the community. It may be said that ninety percent of the population still cling to it. Ten percent are

either free thinkers or protestants. (b) The Protestant Church, (Methodist) in that community was started about twenty five years ago. From its start it did not have a church building. The Sunday School and the Services have been conducted under a house. And not until 1922 when a church building, (valued \$18,000.00) was erected. Since then, many people have begun to look upon the protestant position in the community as a religious enterprise. The pastor of the church is a Filipino with a splendid preparation for the ministry, having graduated from the Union Theological Seminary in Manila.

Languages. There is only one dialect in that community, (Pangasinan) along with the English. The latter is used by the children and young people in the public school. In this case the two languages are to be used in the church school.

Vices. Cockfighting, card playing, drinking, smoking, stealing and swearing are the common vices of the individuals and of the community.

Social Agencies. Social activities in this community do not exist as there are in many communities in United States. A Women's Christian Temperance Union; A Women's Club were recently organized but they are not functioning well. Then there are the Ladies Aid Society and the Epworth League but they are exclusively of the members of the Protestant Church. In the Public School, there are literary societies of the young people but they do not have much to do toward the general improvement of the social conditions of the community. It may be added here, that there is a public park where the community's music band plays pieces on Sunday evenings but aside from that there are no activities in the park in the way of being used as a play ground during the week. Furthermore the people in the community do not have much idea about modern amusement such as making a car drive in the afternoons or weekends, or tuning the radio; except having now and then dancings on birth-day, weddings, baptismal parties and on children's funeral occasions. Based upon this

brief survey of the community, the writer proposes to establish the following activities in correlation with the public school in the building of character.

I. Week-Day Religious School.

The local church, (Methodist) may make its program of services for the children and the young people according to their need in that particular community. To build up a program of instruction which is based upon the actual situation and needs of the locality guided by the church school plans as experimented in the United States, or in some countries in Europe.

A book which was written last year by Miss. Amy Clowes entitled, "Seeking the Beautiful in God's World" is a very splendid guide for the teacher in conducting the Third Grade of Church Week-Day Schools, -(ages from 9-11). The book itself has eight chapters of different subjects showing the record schools as conducted and with good results. The chapters:

- I. Seeking The Beautiful in God's World.
(Seven Sessions)
- II. A Thanks Giving Enterprise.
(Four Sessions,

- III. Seeking the Christmas Spirit.
(Six Sessions)
- IV. Seeking the Beautiful in Jesus Life.
(Six Sessions)
- V. An Adventure in Friendliness.
(Five Sessions)
- VI. The Beauty of the Easter Message.
(Three Sessions)
- VII. A Study About Prayer.
(Two Sessions)
- VIII. Helping God Make Our Homes Happy.
(Six Sessions.)

As an illustration of the procedure the following outline of the chapter I. may show.

"Seeking the Beautiful in God's World."

Some thoughts for the teacher.

1. The teacher should help the children to discover through conversational method that God is the God of love and not an angry judge.
2. In the discussion an attempt should be made to use every opportunity that might lead to the development of the finest conceptions of which the children are capable at this age.
3. It should be the aim of the teacher to stimulate the children to a conscious search for

beautiful things in the world about them and develop a feeling of gratitude to God.

Suggested Planned Program for Children
Week-Day School

Session I.

Boys and Girls from 9-to-11 years.

An attempt to develop a worthwhile purpose for the course, and to help the children to experience gratitude for the beautiful things in the world.

1. Conversation between the teacher and the pupils about the beauty of the world.

2. A story on "to whom shall we give Thanks?" might be helpful at this point.

3. A song, selected in accordance with the subject and adopted to the children's age.

4. The teacher calls for the prayer.

5. The teacher reads a poem, and then tries to sing it in the tune of the hymn that was sung by the class. And if it does not fit, let the children participate in its adjustment.

6. The teacher makes some suggestions to the pupils, that they might find poems or stories about the lesson they have discussed.

Session II.

1. The teacher opens the conversation based upon the suggestions.

2. The children give their reports of their findings. Poem and stories.

3. Suggestions for other activities.

(a) Keeping a note book.

(b) Interpreting (Great Wide World"

"Beautiful Wonderful World." The teacher should encourage the children to see something beautiful every day and let them give their reports in the form of a game. Pictures hanging on the screen, or making a garden is helpful.

Session III.

1. Consider God's Gift to our bodies and our care for them.

2. Conversation on God wants people to take care of themselves.

3. Find out what the Bible says about God's

love and Mercy" - What the poems say.

5. Suggestions for other activities.

6. Plan to be used at the opening of next session. Let the children write some poems.

Session IV.

1. Seeking for Beautiful not only from nature, but in ways of living as well.

2. Conversation on living together beautifully before God. Knowing each others name.

3. Games.

Session V.

1. The Value of Practical ways of living.

2. Conversation on the causes of quarrels..

3. Story about stopping a quarrel. (Children bring the story.)

4. Suggestions.

Session VI.

1. Children bringing rubber, sponges for the floating dools and animals. Other materials; rabbits, cork duck. (some of these objects do not exist in the Philippines, so Philippine toys will

serve.) This session is devoted mainly on games, learning how to play together.

Session VII.

1. Being truthful to the whole purpose of living beautifully in God's world.
2. Conversation on telling the truth at home, in the school and anywhere.
3. Call for Prayer.
4. Suggestions for other activities.
5. The result - What?

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Another illustration is a copied sample page from "Textbook of Morals" which is called "The French System of Moral Instruction." This Textbook is one of those designed for children from nine to eleven years of age, entitle: "The First Year of Moral and Civic Instruction." Its thirteen chapters are devoted to the following topics:

1. Duties of the Child in the Family, in School and in the Church.

2. Duties toward Self.
3. Duties toward Society.
4. Work, Order, Association.
5. Employers and Employed.
6. The Farmer.
7. The Merchant.
8. Service of the State.
9. The Head of the Family.
10. Civil Rights.
11. The State.
12. The Administration.
13. Rights and Duties of Citizens.

The method of lesson treatment is seen from the following sample page, setting forth duties in the family.

1. You ought to love your parents, who love you, nurture you, and educate you.

2. You ought to respect them. Do not be familiar with them, as with your companions.

3. You ought to obey them. Do not dispute with them, One disputes with equals, not with father and mother.

4. The law makes sacred the authority of parents in giving them the right to punish. (The provision of such law is fitting in the Islands as obedience to parents needs re-enforcement).

5. You ought to be grateful to your parents for all the care which they give you.

At the close of the first chapter the teaching is summarized in a series of resolutions which the pupil is to commit to memory.

1. I shall love my father and my mother.
I shall respect and obey them.

2. I shall love all the members of my family.

3. I shall be grateful to my parents. I shall render them in old age the care they have given me.

4. I shall do honor to the name I bear.

5. At school, I shall work with all my might. I shall put all my attention and all my intelligence into everything I do.

6. I shall love my teacher. I shall obey her, respect her and be grateful to her.

7. I shall form good habits, and shall choose well my friends, I shall avoid evil companions.

8. During my period of apprenticeship, I shall work hard for the formation of the good habits of my childhood.

I recommend French moral lessons or similar to them in order to meet the background of the life of the people. This system of instruction may serve as a stepping stone toward the democratic method of teaching character.

Developing a Curriculum

The contents of the above plans for teaching cannot be literally taught to the children of the given community in the Philippines, for the materials must be drawn out of the actual situation. But as it is stated above, the plans only serve as guide to the teacher. In the building of a curriculum, in that particular school the teacher must know and observe the following basic principles.

The first basic principle in religious education centers in persons. It is the child to be placed as the center of interest, not the material nor the institution. The materials for instructions are selected nor for their own sake but for the sake of the child. If it is true that the Bible is to be taught, it is because it proves to be the best record of religious experience having in it great values that can stimulate the development of religious persons. The Bible gives us fruitful knowledge of God, of Christ, of men and women who have lived on the plane; or the history of the church and its present program in the building of the Kingdom. In the build-

ing of a curriculum therefore, one must keep in mind that it must create the right attitudes toward life, and that it must be able to contribute skill in expressing religious values in personal and social relationship.

The second basic principle in the building of a curriculum is to consider that personality is a growing process. It is not static or a finished matter, but it is in the making, a becoming and an organizing center. At this point the persons must be taught according to their needs, in their ages and intelligence. This calls for the importance of graded lessons.

The third basic principle, is that character must be conceived in social terms. That is to say, that the goal of religious education is to help one to take his place in a Christian society. In other words, it is to help him to seek first the Kingdom of God which is a Christianized democracy. The truth of the matter is that one cannot achieve a complete realization of himself without his relationship with other.

In the application of these principles

numerous thoughts may arise:

1. Whether the curriculum is built around any definite, attainable and measurable goal.¹ Whether it is life-centered, material centered, or institution centered. Are the goals practical and measurable in terms of character and action in the present everyday life of the pupil? And then, one must consider the emphasis of the teaching which must aimed primarily at Christian living and that the materials offer a start on the level of the learner's experience seeking to enrich it now, while leading on to a higher plane.

2. What kind of religious instruction does the community need? Being aware of the paramount vices of the individuals as well as of the community, then the curriculum should be fitted to meet the supreme need to promote the right attitudes, loyalties, and ideals.

3. Definite and concrete aims should be stated in every department or grade within the school.² That there should be a progressive unity

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1. Curriculum of Religious Education. By George Herbert Betts. pp. 316-335.
 2. A Survey of Religious Education in the Local Church By William Clayton Bower., pp.115-118.

through these departmental aims which contribute to the larger ultimate aim. It follows that the subject matter does conform to the changing religious needs and capacities of the pupils.

4. Since we seek to correlate the work of the church school to that of the public school, the literary form and quality of the religious curriculum should measure up to equal standards with that of the public school curriculum.

5. The church school teachers' helps should rank with the public school teachers' helps. There should be suggestions on how to prepare and conduct the lessons. Model lesson plans will be of great help.

6. That the material in the church school should command respect of the pupils and help them to take a serious attitude toward the church school work.

In addition to these points of consideration, it is important to keep in mind the vital influences of tradition upon the people and the language used in the teaching. In the Philippines the English

is an adopted language just from a very recent time and it is the language that the public school is using from the first grade up, but the use of English for moral and religious education in the public school and in the church school is problematic. Because the dialect is the language of the home and of the community. It is natural that the children and most of the people think in dialect, love in dialect, aspire in dialect and motivate conduct in dialect.¹

In view of these points of considerations, it would be appropriate to use the dialect of the community in the teachings of morals and right conduct in the primary grades of the public and church schools. This is in harmony with the opinion of the Survey Commission of the public schools in the Philippines:

"So important a factor in life as good morals and right conduct depends largely upon a familiarity with language forms." (2)

This will afford a point of contact for the correlation of the two institutions. The

1. Religious Education in the Philippines. By Archie Lowell Ryan., p. 112.
2. Survey Report, 1925., p. 28.

Church school may use the materials of the public school in its teachings of morals and right conduct as translated into the dialect.

Chapter V. Conclusion

The position of the Evangelical Church in the Philippines is very hopeful. It has so far done some good work, not only for the religious belief of its members in particular, but also for the social life of the people in general. As for the training of leadership and of character, a book on Religious Education in the Philippines written by Dr. Archie Lowell Ryan, now missionary in the Islands, shows in its Fifth Chapter a full account. Courses of studies are being given in English as well as in some of the dialects of the country, to those who are actually engaged in active religious work and who are preparing for the ministry. The studies are done in the Religious Department of Union Theological Seminary in Manila, in the institutes and conventions and by correspondence issued by the General Secretary of the Council of Religious Education in the Philippines.

It will be too long to write here a detailed account of the work of the Council of Religious Education in the Philippines, but it may suffice us to quote a short paragraph of its accomplishment:

" Result Achieved: " "Since these courses were started in 1922, more than 1,700 young people in various parts of the Islands, from Aparri to Jolo, have enrolled and are carrying on the work by correspondence, in classes, and in institutes. They are distributed among all the denominations. 1,400 certificates have been awarded with seals covering 60,000 units of credit. This means 6,000 ten-unit courses completed. 114 have been graduated from the three years' course. Several hundred more have nearly finished the work".... "A further result has recently appeared in that several of those who have graduated from the three years' course are now conducting teacher training classes themselves in the churches where they work." (1)

This accomplishment is an apparent indication that in the future the Church School teaching in the islands will be revolutionized to a higher quality. It must be recognized however, that to make a general correlation of the Church and the schools requires numerous points for consideration. The general condition is most complicated. There are so many difficulties in the way. The strick

1. Religious Education in the Philippines., By Archie Lowell Ryan., p.100.

regulations of the public schools in its relation to religious work must have some modifications. There must be a uniform language, more effective means of communications and transportations, better prepared religious workers and more adequate financial equipments. Such condition may come by way of gradual development within a considerable time. That work then, is to be left under the care of the Philippine Council of Religious Education. At the mean time the correlation of the work of the Evangelical Church and public schools may be established in any given local community through the local church and the local public school.

As the work of the Evangelical Church in the Philippines continuous, it is hopeful that the country will become as Dr. Laubach has put it. "The Philippines The Beacon Light of the Orient." That is, when the Church and its agencies are fully developed and re-enforced as time goes on. The Philippines is the richest soil for Christian work in that part of the globe, having been and being

the only Christian country in the Orient, it naturally welcomes and easily adopts to its life the best elements in Christian ideals. To quote from a writer who observed the country and wrote from his outside point of view: "The Filipinos have a genius for idealism. They feel perfectly at home while entertaining the finest thoughts which enter the mind of the man. Their spiritual genius is equal to that of the Hindus and is wholesomer, because freed from the hectic pessimism of India. It is an idealism healthier and more hopeful than one finds anywhere in Asia, and as regnant with the spirit of optimism as any in the world."¹

The Philippines will come out in its struggles not as a "blind imitation," but an agency for the harmonizing of the cultures and civilization of the East and of the West. This is evident in that the country has been with Spain and now is with United States.

1. The People of the Philippines. By Frank Laubach; pp. 457 - 458.

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End of

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